

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 7.

NEW YORK, SATURDAY, JUNE 13, 1857.

WHOLE NO. 267.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

Mrs. H. T. Huntley will lecture at the above place next Sunday, morning and evening.

At Academy Hall.

Mr. Harris will lecture, as usual, morning and evening.

Lecture in Brooklyn.

Dr. J. B. Dods will lecture to the Spiritualists in Brooklyn, at Clinton Hall, corner of Clinton and Atlantic-streets, next Sunday, at half-past 3 o'clock, P. M.

Spiritualist Boarding House in Hoboken.

By an advertisement in another column, it will be seen that Mrs. H. Lull has opened a boarding house at No. 89 Garden-street, Hoboken, for the special accommodation of Spiritualists. We are informed that Mrs. L. is a good spirit medium.

The Spiritual Register for 1857.

This pocket companion, with the statistics, facts, philosophy, names and address of mediums and lecturers, is mailed free, 10 cents single copy, and fourteen for one dollar, by U. Clark, Auburn, N. Y.

The Spiritual Clarion.

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A FORTUNE FOR ONE DOLLAR.

WISHING to give all a chance to buy, I will send all the Recipes advertised in the Telegraph of March 25th, April 4th and 11th, headed as above, for the low price of fifty cents. Reader, please turn to those papers, read the advertisement, and send the amount in stamps or money. Address, ISAAC W. A. KENDALL, Orange, Grafton Co., N. H. 267 4t

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MR. REDMAN will leave this city on the 21st of July, on a tour of recreation, through the western part of the state, via Albany, Syracuse, Buffalo, Rochester, etc. Those desiring his services, will address immediately at his rooms, 784 Broadway. 267 3t

THE MOVING WORLD.

The opening of the Parkersburg Branch of the Baltimore and Ohio Railroad completes the communication between Baltimore, Cincinnati and St. Louis. The Baltimore and Ohio Railroad is one of the grandest achievements ever undertaken in America, and the credit of the undertaking is due to the city of Baltimore. This road, aside from its branch to Washington, extends from Baltimore to Wheeling, 480 miles, crossing the Alleghany Mountains, and the Monongahela River, we believe, by a wire-suspension bridge. At Wheeling the passage of the Ohio River is accomplished by a like bridge, nearly a hundred feet above the water, and the connections extend across the states of Ohio, Indiana and Illinois, to St. Louis, Mo. The work has cost \$31,000,000, and was undertaken by the city of Baltimore when the value of the whole real and personal property of that city did not equal this sum by several millions.

At a recent heavy fire on Mercer-street, in the rear of Wallack's theater, Mr. Lester exhibited a discretion, which it would be well for all in like circumstances, to bear in mind, and pattern after. Seeing that the case was alarming, and remembering the terrible catastrophes which occasionally occur, from pressure, where large masses of people are crowded together and become excited, he came forward and coolly dismissed the audience, saying to them that though there was no immediate danger, it would perhaps be best for them to disperse before any unforeseen event should occur to create a panic.

The Quarantine commissioners are proceeding with the re-erection of the buildings for a temporary Quarantine at Seguin's Point, though threatened constantly with interference on the part of the mob. These persons seem to forget that there must be a Quarantine somewhere; and that this point, after due examination, is the freest from objection, and the least inhabited of any place within reach which it is at present possible to obtain. Sandy Hook would be better, but Jersey forbids the use of that locality.

The Superintendent of the Poor of Warren Co., N. Y., relates the most extraordinary instance of living without food on record. Mrs. Simeon Hays, of Horicon, has had epileptic fits for about a year past, and has sunk into a state of complete imbecility. She knows no one, and all the functions of nature have ceased; and during eleven months, no nourishment of any kind has passed her lips excepting a small quantity of water and apple sauce, very little, if any, of which remains on her stomach. Of course her decease is daily anticipated.

On the arrival of Governor Walker in Kansas, he stopped over night at Lawrence, before proceeding to Leocompton. It was the night when Senator Wilson of Mass., was to address the people of Lawrence; and the singular spectacle was presented of the distinguished northern Senator, Robinson, the free-state governor of Kansas, and Governor Walker, all occupying the same platform together, and following each other with speeches.

The hot weather is upon us, and the streets of the city are not yet cleaned from the accumulated filth of the long winter. The public health, personal safety—everything, indeed, has to be sacrificed to the ambitious schemes of professional office-holders, who care as little for the weal of the city as though it were peopled only with such swine as are permitted to be kept in the up-town districts, and fattened on offal to furnish food for our citizens.

The cross swearing of apparently honest witnesses in the Burdell case and the Newburgh mystery, will do much toward unsettling that reliance which has hitherto been placed on direct testimony. If both positive and circumstantial evidence are so liable to error, what are we to do? The only resource left is for society to reform itself, so as to replace crime with kindness and love.

The New School Presbyterian Church have divided, North and South, on the question of slavery.

An English naturalist has shown that a pair of rats will raise thirteen families of young, numbering eight each, in three years, and that the young ones "come to years of discretion and marry" at the age of six weeks, and in their turn rear families. Hence it follows that in three years it is possible for a pair of these vermin to become the progenitors and patriarchs of a rat family numbering 658,808 souls.

General William Walker has extended his triumphal march from New Orleans to Washington. How Mr. Buchanan receives him does not yet appear. In his speech at New Orleans, the distinguished filibuster throws the blame of his failure in Nicaragua on President Pierce, in not receiving Parker H. French as minister to represent the Rivas-Walker government at Washington.

The question of the marriage of the late Dr. Burdell and Mrs. Cunningham, is still before the Surrogate, and is becoming more and more complicated every day. It is sworn to by several witnesses, that the Doctor was at Herkimer the day before the marriage, at which time Miss Augusta Cunningham swears he was in New York.

The American frigate Niagara, sent by our government to take part in laying down the submarine telegraph cable, from Great Britain to America, attracts great attention in England. The London Times declares her in "size, form, speed and intended weight of armament, the first man-of-war of her class in the whole world."

Fraud by the wholesale is said to have been perpetrated at the recent election in Minnesota. It is averred that the crews of twenty steamboats lying at St. Paul's, voted several times over, so as to swell the vote of that place many hundreds above what it should have been. What is this noble Republic coming to?

The dignitaries of Washington, and the notables and capitalists generally of the Union, have been making themselves merry with a monstrous railroad celebration, got up by the Baltimore and Ohio Railroad Company. Thousands participated, and the proceedings at Cincinnati and St. Louis were highly interesting.

No animal possesses a finer and glossier fur than the rat, and in Paris, of late years, there has been a company formed after the manner of the Hudson's Bay Fur Company, to deal in rat-skins. The fur is worked into the finest beaver hats, while the skins are made into the most delicate lady's kid gloves.

The Niagara was built by George Steers, and is one of the twelve magnificent steam-frigates in the process of construction by our government. She will carry twelve Dahlgren guns, of eleven inches bore, and will throw a 270-pound ball four miles. The length of this enormous frigate is 375 feet.

When the Newburgh tragedy was about to receive a solution for the second time, by the identification of the murdered woman as a Mrs. Brown of Boston, which was sworn to by several witnesses, as before in the case of Miss Bloom, in walked Mrs. Brown herself, alive and well.

It is declared by the United States officers and others, that the Mormons in Utah put to death those who secede from their church, and confiscate their property; and that the worst times of the Inquisition in Spain, are revived among that beastly people.

Not a fourth of the inhabitants of Ireland are now able to speak the native language of the country. The English tongue prevails everywhere, and the old Celtic, it would seem, is about to become extinct.

The affairs of Utah are becoming threatening. Judge Stiles, Mr. Merrill, postmaster at Salt Lake City, and other United States officers, have left the Territory, considering their lives in danger.

Seth Kinman, who presented the President with a buck-horn chair, has received an office in the Indian Department in return, worth \$1800 a year.

It is announced from Washington that a body of three thousand troops will be sent to Utah with the new governor.



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The Principles of Nature.

THE PHILOSOPHY OF EVIL.

BY VAN BUREN DENSLOW—A NON-SPIRITUALIST.

Evil we define as that which tends, on the whole, to lessen the sum total of happiness, or to increase the sum total of unhappiness. Good is the opposite. What we call evil is seen in the physical, moral, and mental worlds. Physical evils include those in external nature and those in man. We have not time at present even to allude to the evils of the external world, which seem to the eye of the unthinking to lessen the sum total of happiness, but all of which, we think, might be shown to increase happiness, and therefore to be good. Passing over this fruitful branch of our subject, we enter upon the consideration of those so-called physical evils which, being a part of our physical natures, form a more interesting topic to us.

Of these, three—viz: physical pain, disease and death—are common to the lower animals and man. For what end were pain, disease and death made a part of the constitution of nature?

Firstly. We suppose that the design of God, in constituting the world, was to glorify himself and his work by causing it to be the abode of the greatest possible amount of happiness. Farther, the sum total of happiness would depend, 1st. Upon the number of beings capable of enjoyment; and 2d. Upon the number of sources of enjoyment which each being possessed; and that the greatest sum total would be attainable only by the creation of the greatest variety of beings deriving happiness from the greatest variety of sources.

Secondly. It is evident that a desire should be implanted in the individual to continue in any one kind of enjoyment as long as happiness will flow therefrom; otherwise, the individual would leave that source of enjoyment without having attained all that happiness which he might have secured by continuing therein. But if we so constitute the individual that he would continue in it as long as it will afford enjoyment, and if we permit it to afford him enjoyment without cessation, or forever, then he would continue in it forever.

But by thus continuing in and repeating one source of enjoyment without cessation, he would necessarily deprive himself of all the happiness derivable from all other sources, which in fact might as well have been left out of the list of his sources of enjoyment. And as we have seen that the happiness of him who draws from many sources is greater than the happiness of him who draws from one only, it follows that, in order to the attainment of the greatest sum total of happiness, we must be so constituted that we cannot derive happiness from any one source without cessation; in other words, that the happiness derivable from any one source shall be transient, and shall first weary, then nauseate, and at last disgust with repetition; so that we shall be permitted, at the same time, to apply ourselves to any one source of happiness as long it will afford happiness, and yet shall be driven from one source of happiness to another until we shall have enjoyed them all. But if for our general

good it must be a law of happiness that the pleasure derivable from any one source shall be transient, then, unless our powers and faculties, or the sources from whence we derive enjoyment, be as unlimited as those of God, which could not be, except in the single instance of the one infinite and Supreme Being, there must come a time when we shall have trod the whole circle of our enjoyment, and shall have experienced all the various kinds of happiness in all their degrees to their utmost extent, and when, therefore, we shall be incapacitated for deriving from them our accustomed enjoyment. And whenever that time comes, it is obvious that the greatest sum total of happiness will be attained by removing us, and substituting in our place upon the earth individuals who have not yet trod the round which we have, and who can derive happiness from those very sources which have ceased to afford happiness to us. Hence the necessity and benovolent nature of Death, which removes us from the feast when our appetites are all cloyed, and constantly rejuvenates the world, not by changing age into youth, but by substituting youth for age, and consigning age to a new sphere of spiritual existence, which comes to it surrounded by that charm of novelty which, were age changed into youth, and permitted to live its life over again, it could not have. The benovolence, and even beauty of Death, is manifest in another way in the animal world, in which very few individuals die by age, nearly all being consumed by other animals; so that the very pang of Death by which one animal gives up its life is more than compensated for, in the sum total of happiness, by the more continued happiness which it affords his consumer to chase, destroy and eat him.

But, it may be asked, if Death is thus benovolent, why should it be physically painful to be killed, or be subjected to any influence which tends to destroy our lives? If all animals are wisely so constituted that the attainment of the greatest sum total of happiness requires that they should die, why may they not all die without physical pain? Firstly. We answer that the physical pain of dying, in either man or animals, is very slight—nothing compared with the fear of death, and with the pain of being subjected to those influences which would cause death if continued, but do not if counteracted. The moment death becomes physically certain, it almost ceases to be painful. But why this fear of death, and why this pain in being subjected to such influences as would, if continued, cause death—in other words, what is the good of pain? We shall endeavor to answer.

In order that the plans of God for the happiness of his creatures shall be successful, it is necessary. Firstly. That those creatures should, as a general rule, continue in existence long enough for their share of happiness to be enjoyed; and, Secondly, that at the same time the means of their destruction should exist, and be in regular and constant operation. Now, to cause each creature to preserve its own life, only one agency can, in the nature of things, be adequate, viz: to attach pain to all circumstances which tend to destroy it.

The mere prospect to the reasoning being, of the deprivation of happiness which death would cause, might operate as a deprivation of our motive for living; for if the desire of happiness, and no more, were our motive for living, then the prospect of annihilation by death would merely deprive us of our motive for living—nothing more. This would lead to inaction, but would raise no motive for counteraction, to preserve our lives against the destroying forces brought against us. Hence, even to the reasoning man, the mere prospect of the deprivation of happiness, which would accompany death if he were incapable of feeling pain thereat, would occasion no motive whatever to preserve life, but only a want of motive to action—still less to animals, who can not look into the future, to know the loss of pleasure which death will involve. Hence, something more than the loss of Pleasure (which can only be Pain) is required to impend over all animals, like a whip, to drive them away from the precipice of annihilation. Hence we see that pain is introduced to warn us of every act and thing which tends to, or would, if continued, destroy animal life. The object of pain is to impel animals to avoid everything which tends to destroy their lives and cut short the period of their happiness. If I put my hand in the fire, I feel pain. The pain is benovolent; it prevents me from keeping my hand in the fire until it is annihilated. Again, pain is necessary often to teach us when we are confining ourselves too much to one source of pleasure to the ignoring or exclusion of others; for, as we have seen, the greatest happiness is attained by the equal use of all our sources of happiness, and not by the exclusive use of one. Thus we study, exercise, eat, or sleep, or sing, or talk, or work, because each in its turn is a source of peculiar pleasure. But if we continue in the exercise of either function too long, it becomes the source of pain; if we obey the warning given by the pain, and immediately desist, the pain is transient; if, in spite of the pains of weariness, we keep up the active exercise till we faint or are sick—if we eat till we surfeit, and still again till we are dyspeptic—if we sleep till our head aches, sing till we are hoarse, talk till we have bronchitis, or

"Work, work, work,
Till the eye-lids are heavy and dim;
Work, work, work,
Till the brain begins to swim"—

Then pain, heretofore temporary, becomes permanent—i. e. becomes disease. If, after the disease attacks us, we still continue the abuse which caused it, it marches on to death; if we reform the abuse in time, we may be restored to health. Hence the object of disease, which is pain made permanent, as well as of pain which is temporary disease, is thus shown to be to guard us against death, to prolong human life, and thereby promote happiness. We have not time to multiply instances under this head, which we shall therefore dismiss with the incidental remark, that to pain and disease we are indebted, in a very great degree, for the scientific advancement of mankind. To relieve their fellow beings of this punishment, men have overcome both their scruples and their laziness, and have delved

into the secrets of every department of nature—have unfolded all that mass of knowledge which enters into the sciences of botany, mineralogy, zoology, chemistry, physiology, anatomy, materia medica, and even ornithology and astronomy. And although very little has yet been done toward relieving men from those phenomena of disease and pain, which God in his mercy designed not to be avoided or cured, but to be endured as a necessary and benevolent good, inasmuch that we have no reason to believe that the world has suffered one single pang less than if the science of medicine had never been discovered, and no reason to believe that those means employed by God to increase the happiness of his creatures have ever been thwarted by physicians to any considerable extent—nevertheless, in their influence in unfolding nearly all the scientific knowledge which the world possesses, these agencies (disease and pain) have been two of the greatest benefactors of mankind. And lastly, it is by these guardians and allies of human happiness (pain and disease) that our humane sympathies are schooled, and by them our benevolence is expanded; they make the most worthless of men or women—much more those whom ties of friendship, love or blood have bound closely to us—the object of our sympathy and regard. Without the opportunities of alleviating pain and healing disease, there could not have been developed the noblest recorded instances of moral virtue. It is this agency which has been, as it were, the socket from which the flame of pure moral goodness has shed its sweet light, and which, whether as exhibited in those outpourings of divine power and love which strewed flowers in the path of Christ, or as shown in the modest glory of woman and the daily duties of our wives, sisters and mothers, has won, purified and ennobled the hearts of the world. We can, in spite of physical pain, be happy. When the cheek is blanched, the form weak, and we tremble with debility, we may still smile if our souls are warmed in the enfolding sympathy of those around us—nay, we may even smile at the stroke which removes us from earthly affections, if those affections then glow with a richer and holier lustre than they ever might otherwise, even as we daily welcome the setting of the sun, that we may view the halo of heavenly glory, radiant of a better world, which then only surrounds it. We may, I say, in spite of physical pain, be happy—nay, we may find interwoven with the thorns of bodily distress flowers of moral and affectional beauty, from which sweet odors of spiritual joy, such as we would never otherwise have known, may be wafted into the soul. The pain of the body is nothing; but without human sympathy, cut off from affection, removed from the tender regard or interest of our fellow mortals, and placed in a void in which are exhibited none of the angelic, moral and affectional qualities which we cultivate so little in ourselves and yearn so much for in others—we cannot be happy, though we had an eternal exemption from physical pain. And when we conclude that the presence of these moral qualities is so much more productive of happiness than exemption from pain and disease would be, and that pain and disease are the occasions of the development of these moral qualities, and that they never have developed them any too much—then the conclusion inevitably follows that it is better (that is, conducive to happiness) that pain and disease should exist.

Passing from the so-called evils—pain, disease and death—let us take up the other evils which afflict the animal world, including man, viz, the necessity for labor, also war, famine, poverty, slavery, etc. Nearly all animals are under the necessity of laboring constantly and actively for their subsistence. They sustain wars in races as well as between individuals, endure poverty and famine, and have—as among the ants, for instance—very well perfected systems of domestic and social slavery. Labor is physical exertion in order to procure physical support. Moses called it a curse, and set it down as a consequence of the transgression of our first parents. We know, however, that all animals had to endure bodily labor for bodily support for ages before man was placed upon the earth, just as they have now. Some were made to chase and consume the others; some to roam over the earth, and graze from its pastures; some for one kind of labor, some for another; but all must work or starve, and die then as now. Even the “lilies of the field” toil and spin in their way, just as much as the ant and spider. It is the toiling and spinning of the vegetable life, not of the animal. The whole earth is one great power, loom-driven by attraction and fed by the sunlight. Its surface is covered with countless spindles. In double sets, upon the

upper and under sides of the leaf of the lily, are tens of thousands of them. Oxygen, hydrogen, nitrogen and carbon, the raw materials, fill the soil and atmosphere. The great wheel revolves, the seasons unfold; and as they unfold, the raw materials are fed into the million little spindles which fill both sides of the leaf of the lily, fed not by an artificial hand, but by those delicate fingers of the sun, which do all the painting of nature, and now more than half the painting of art. And then a commerce goes on by a thousand channels, and the food produced in one portion of it is carried to the portion at which it is needed, and the plant grows. This is physical labor. It is the force of matter moving to sustain life. As the life varies, the labor varies; but the principle is the same in all. Action, work, labor is the law of all. Not even matter is inert or indolent. Solomon tells us, “Go to the ant, thou sluggard.” He might just as philosophically have told us to go to anything else. The world is a workshop, and it is impossible to avoid work by going anywhere, though we go to the devil, which many prefer to do rather than go to work; but unfortunately the nearer they go to the devil the harder the work, until they come to the devil himself, who is one of the hardest worked, least understood and most abused phenomena in the universe.

Upon a comprehensive view of labor, it thus appears to be the universal law of animate and inanimate matter. All things obey the law of labor. The diver's bell and miner's pick can not go down far enough into the sea or earth, nor can the telescope of Rosse pierce through the vistas of cloudy universes, far enough to unfold a truthful representative of idleness, something in a state of absolute inertia—some aristocratic atom of matter which has nothing to do. It is labor which sustains and energizes the world, which keeps all matter in motion, which adds to the growth, happiness and vigor of animals, and amuses the time, develops the muscles, strengthens the brain and expands the intellect of man. The necessity for labor to procure the necessities of life, and the desire to get that labor performed by other men or by machinery, has stimulated mechanical invention and all the business qualities, and been the main spring of human progress in all ages. What is it that in all ages has employed the intellect and kept it at work? What changed the rude stick into the spade, and the spade into the plow? What subdued the horse and ox, and made them subservient to human progress? The desire to get rid of work. Every inventor is a sort of scientific shirk, whose laziness is his principal stimulus to industry, and who only expends labor in endeavoring to save labor. What made cars give way to sails, and sails to steam? What substituted the rapid and easy art of the printer for the slow labor of the ancient scribe? What is it that has in all these ways stimulated intellectual activity and cunning, and thus promoted intellectual progress among men? Simply the desire to get rid of physical labor. This incubus resting upon the human soul, is the weight that keeps the clock in motion, and it would require but a slight degree of reflection to prove, that were the necessity of labor taken away, the progress of the human soul would cease.

Oh mortal man that livest here by toil,
Do not complain of this thy hard estate,
That like an emmet thou must ever toil,
Is a sad sentence of an ancient date;
And certes there is reason for it great;
For though at times it makes thee weep and wail,
And curse thy star, and early drudge and late,
Withouten that would come an heavier bale,
Loose life, unruly passions, and diseases pale.

Behind the question whether, as we are constituted, labor is not necessary to happiness, lies the question, Why are we so constituted that labor should be necessary to happiness? We have not space to elaborate the answer to this question, but we think it is briefly as follows: Nature had but two conditions to choose from, viz., action or labor, and inaction. Nature might have made either of these conditions our sole source of happiness. In that case our happiness would have been derivable from labor alone or from inaction alone. Nature has preferred to so constitute things that we should derive happiness both from action and inaction, and alternately. Now if labor had been made a source of constant pleasure, never becoming painful, we never would have been turned from the pleasures of labor to the pleasures of rest, and would have been without the latter enjoyment; and on the other hand, had no weariness, want or other pain broken in upon the pleasures of repose and inaction, we never would have left those

pleasures for the enjoyment of action. It is necessary, therefore, in the nature of things, to make each alternately pleasant and painful, and so far from labor, any more than rest, *per se*, being productive of unhappiness, every sound-minded and sound-bodied man can find pleasure in labor during a much larger proportion of the twenty-four hours, than he can find pleasure in repose; and so far from the necessity for labor being a curse upon man, man could never be so cursed as he would if the necessity were removed. [Conclusion next week.]

PRACTICAL SPIRITUALISM.

PURPOSES AND PLANS.

EDITOR OF THE TELEGRAPH:

For the last four or five years, a movement has been going forward, comparatively unobserved by the public at large, whose central purpose is no less than the entire regeneration and permanent elevation of the whole human race. Its plans, too (as thus far revealed), are of the most comprehensive character, and indicate a complete net-work of living machinery, which is now moving with a rapidly accumulating force, and a precision as accurate and marked as the workings of mathematical law. This movement is a spiritual one, and is a “wheel within a wheel;” in other words, it is included within the general spiritual movement of the times, which relates more particularly to the various phases of phenomenal exhibition and concomitant philosophies, whose main office it is to prepare the way for a somewhat speedy and thorough application of those practical principles which practical Spiritualism embodies.

These words may seem somewhat strange to the reader; but the following statements will serve somewhat to elucidate their meaning and confirm their force.

1. It is hardly to be supposed that an enterprise so startling to the world as the last eight years have proved the spiritual movement to be, would have for its grand end anything like the presentation of mere phenomenal exhibitions, abstract philosophies, the incidental re-union and gratification of long severed and lacerated affections, or even the generation of a new, a broader and a more living conviction of the truth of immortality. All these, indeed, and more, in the same line, have been, and still are, very useful, and are not in the least to be undervalued; but if the movement itself rested in them as an end, it would seem that the end itself was quite unworthy of such a grand commencement, such a wide-spread interest, and such hopes and aspirations as have already been created.

The great purpose of the Spirit world, then, is of a much broader nature, and a more thoroughly practical spirit. It aims to so condition humanity (every individual however low and degraded, as well as those more elevated) that inspiration from the heavens and from God may be constant, full and all-pervading, and no longer fitful, inharmonious and inverted, as almost always heretofore. It aims, in short, at the establishment of a new social order on the earth, through whose mediatorial harmony alone the divine truth and its good can descend in blessing only upon and into a waiting and responsive race. But this is only the general purpose. To be more specific:

2. It is the purpose of the Spirit world to introduce to this planet a new motive power, which shall be the third great step in the development of motive force, as applied to practical human use. Heretofore, we have had two grand phases of motive power only, viz, the water and the muscular power on the lower plane, and steam, which is one degree higher. The next and third step is to use IMPONDERABLES, and to so use them as to make no waste of material in the process of doing it. Nature has an absolute economy in all her operations, and when her own motive power is secured to human use, then a similar economy will be realized in that, as in all other parts of her dominion.

This new power is to operate on the principle of reception or influx, and is not, consequently, to generate force by consumption of gross materials. In it positive and negative electricity is ultimated, as the life and power of the sun in the earth, or current and atmospheric electricity in the human organism.

The new motive power will consist of two grand features, which embrace two principles of nature. The first is simple motive force, and corresponds to the love-element of the universe; and the second is the regulating principle of nature, and corresponds to mentality or wisdom. When both these features are fully developed and applied, then the power will op-

erate with as much freedom and ease as the earth moves axially and orbitally, or as the human body performs its own normal functions. The first department of this power is already embodied, and simple motive force exhibited. When the second great step shall have been taken, and the regulating principle applied, then will come the practical stage of a working motive power. The reader will recognize this motive power as identical with what was called the "electric motor," which three years ago created no little excitement, and more skepticism. The matter was then very much misunderstood. It is now more fully apprehended, has never been abandoned, as some have supposed, and is steadily being developed into completeness. It is, at any rate, the *settled purpose* of the Spirit world to fully unfold this motive power, and present it to humanity as one great instrumentality through which the race may be very much better conditioned.

3. It is also the purpose of Spiritualism to so *educate* a class of persons in certain practical functions, that they shall become *pivots of groups* in the coming new social order. Its idea of education is that of *development*, in contradistinction to the *stuffing process* of the past. And so it is unfolding persons by an *individualizing* method, for the *organic* work of the future; and the electric motor has thus far been the pivotal instrumentality in this educational work. The reader would be absolutely astonished if, knowing nothing of the matter before, he should at once be let into the secret of this educational process, including only present results. But the time is not yet.

About two hundred and fifty persons have already been selected, their abilities accurately delineated, and themselves spiritually named and commissioned, as persons fitted by nature for a great variety of functions in the new social state. These persons are scattered all over the United States and the provinces, are mostly unknown to each other, and prior to their selection were, in the majority of instances, wholly unknown to the medium through whom their selection was made. Many of them, when found, were in situations and employments quite foreign to the designated functions; but often afterward would find themselves soon gravitating toward a process of development evidently intended to fit them for the new work. Several of these have already commenced their labors, which are preparatory only to laying the foundation of the new social state. A book will soon be issued from the press, of some eight hundred pages, to be called the "EDUCATOR," which will give the reader a much fuller insight into all these matters than what is here said can even hint at.

4. The Spirit world purposes giving us a new system of commerce and of commercial relations. Their preliminary plans are already unfolded, and steps matured for operating the machinery as soon as other phases of the movement are brought up to the requisite point of development. These plans are so well laid as to defy the utmost ingenuity of the ingenious in such things, to circumvent them, even if they had a disposition to do so, which, for their sakes only, it is hoped they may not have. The scheme of commerce proposed is entirely new, but has met the unqualified approval of some of the first business men in several parts of the United States. When the time comes for actual commercial work, everything is at hand to begin operations.

5. Another purpose of the movement is the establishment of a new system of Government. It is a combination of the two elements of monarchy and republicanism, making, therefore (partly because of the combination, and partly for other reasons), a new idea in government. It has already matured its plans to quite an extent, has an agent who is thoroughly devoted to their elucidation, and who is at once the embodiment and exponent of the new governmental principles. That agent is a woman who has for many years stood the test of unpopular ideas, and who bids fair to weather the storm of the new governmental ship. The reason of the choice is found in the fact that woman is needed to take the lead in government, in order to restore the lost balance of the sexes. Man has always ruled, and has always failed to rule well. It is now proposed that woman shall try and see what she can do. She never has had the opportunity before; give her a chance now, and it may be that she will succeed better. At any rate she can not do worse.

6. Healing Institutions are also proposed, and practical steps are already in progress for their realization. These institutions are intended to be *schools of health*, where patients shall be

taught, not only the *laws* of the organic structure and its surroundings, but also *how to observe them*, which will embrace the *very science of life itself*. Thus, while the patient is being cured, she or he is absolutely guarded against the recurrence of disease—a result very much to be desired, but one, nevertheless, which the past has failed to achieve. When the healing art shall be so circumstanced and prosecuted as to abolish the counter force of interest against permanent cure, then the agonized victims of disease will have some adequate hope of a permanent relief. And such is the settled purpose of the Spirit world in behalf of the diseased.

7. The planet has never yet had an institution of progress, in which all new ideas should be fostered and allowed to have a chance in the world. Hence inventors, philosophers and scientists have always had to struggle and suffer long and deeply, before the requisite attention has been given them for the introduction of new ideas. And even then, the encouragement has often been so very meagre as to afford no adequate practical results, or next to none. Now it is proposed to reverse this order, and afford every possible facility for the evolution of new principles, new thoughts, new activities, for the improvement of human conditions. So, then, this is another specific purpose of the Spirit world.

8. That world also purposes giving to man a new method of cultivating the soil; so that the nourishing properties of food shall be vastly increased, and more harmonic than has ever been known on the earth. Its teachings in this direction are quite voluminous, definite and clear, promising, at no very distant day, such results as the present apology for agriculture has never conceived and has not the elements to attain. The practical movement has already secured a domain, almost in the very heart of the country, in one of the most salubrious climates of the continent, constituted of a soil fully adequate for the purposes in view, and which has a scenery scarcely surpassed by any section of country in the United States, for variety and for beauty. This domain is deeded to a woman, who for *seventeen years* has had the sole charge of a farm of some sixty acres, and *made it pay!* besides attending to the affairs of a large household, at the same time. Preliminary operations for the culture of this domain, and the erection of edifices upon it, are already in progress, and the tide is strongly and steadily rising for its permanent possession and its effective culture.

9. An entirely new system of architecture is proposed, to be modeled after the human body. The first *model*, which contains only the *germ* of the idea, has already been constructed and slightly exhibited to private groups of persons, and also to public audiences; and although very far from being perfect, it has been almost invariably pronounced very beautiful, quite convenient, and always declared to be entirely *new*—the planet containing nothing at all akin to it heretofore. This model is designed for a domestic edifice only. Others are to follow of a more extensive character, for the uses of the new social order, in the way of the combined household, or phalanstery, and large public buildings. The new architecture is designed for the great spiritual period upon which we are just entering, and corresponds to *spirituality*, as the old system does to *materiality*.

The idea of home, of course, includes that of architecture, while it is much broader than the latter, and the realization of a divine and beautiful home on earth, is one of the grandest purposes of the practical movement. It will be a home where love is, where charm absorbs all discord, where variety of function, by attraction, shall supplant the perpetual monotony and drudgery of forced and disgusting effort. This will be a *HOME* indeed.

10. All these things grow out of a New Church—a church of principles—not of dogmas. This church is to be both interior and exterior, or individual and organic. It is to reconcile both the Catholic and the Protestant phases of the religious idea, not overlooking the three great religions which dogmatic Christianity does not recognize, *viz.* Hindooism, Mahomedanism and Judaism. It is the grand unitizing church of the spiritual age, and blends into harmony the antagonized elements of the analytic ages. It is the mother of all institutions for external uses—therefore, the mother of the States, and in the *combination* takes place the "Union of Church and State," which could not sooner happen, because individualization, which always precedes unity, had not sooner accomplished its mission.

It was mainly for the elucidation of a series of questions in-

volving the above purposes and planes that the "conference of practical Spiritualists" lately met in this city. The focus of this movement is in Boston, Mass., where, for some years now, a steady progress has been going forward in matters of this sort. A single person (John M. Spear) has traveled some *thirty thousand miles*, and has been the principal communicator in maturing the plans of the Spirit world, in reference to a practical embodiment and realization of the great principles of the spiritual advent. The public has known very little of this matter, partly because it was deemed unwise to lay *unmatured* affairs of this sort too early before a large number of people, and partly because the movement has had no organ yet whereby to make its plans and purposes known. A sufficient maturity, however, is now attained to render it advisable to speak somewhat as above; and ere long, perhaps, the public will be more fully informed of the nature and extent of the movement.

New York, June 2, 1857.

A. C. HEWITT.

INSPIRATION.

BY CORA WILBUR.

The Spring has come! Rejoice, O Nature's myriad voices, attune your festive utterances to thanksgivings of rapturous delight! for it is not merely earth's annual awakening from winter's death-like sleep; more deeply significant the present season's joy-bringing revelations, for Spring with all its childhood freshness and glowing promise, with its foreshadowings of summer wealth and glory, finds birth within many a drooping, withering, well nigh despairing soul. Many a doubting, yearning soul, awakening to the blessed convictions of immortality and endless progression, feels the inspirations of a new-born life, a celestial charm illumining the common-place surroundings, a radiant glory within the tiniest wild flowers, a heavenly influence upon the robe of Nature, a power divine, guarding, guiding and restraining, laid upon the human soul.

Inspiration! Yes, prophetic dreams foretell the coming era of love and harmony, for appearances warrant not its heralding, for yet, with devastating footsteps, error roams the world, and suffering clouds the face's sunshine, and trials press upon the struggling spirit. Yet, hand in hand a leagued band of earth-born phantoms people its homes, its palaces and cottages alike; discordant forms of wrong and crime, driving thence the blissful peace. Fear and suspicion stand by the very form of Love, and doubt follows upon the stumbling footsteps of blinded Faith. Pride binds the laurel wreath around the brows of genius, and worldly fame is deemed a fit reward for the soul's given inspirations. The angel face of Purity is oft-times veiled in shame and sorrow, and Charity weeps bitter tears of disappointment upon her weary way. Yet amid the clashing discord, the antagonistic claims, the warring creeds, the "still small voice" is heard, in thunder tones of superhuman eloquence, in the persuasive accents of inspired woman's tongue, in the imperfect utterances of childhood, in the departing spirit's heaven-blest vision, translated into mortal significance that the reign of peace shall come, the idols of the world's present worship be overthrown, and by the power of love and harmony invoked, pure and far-reaching inspiration light up with joy eternal the souls of all God's children.—*Banner of Light.*

HEATHEN PRAYERS.—In several parts of India, a brahmin, or priest, goes down to the side of a river, and makes a god from the mud that lies on the banks. When he has formed it into a strange shape, he dries it in the sun, and then he prays to what his own hands have made. First he strikes his elbows against his sides, then he snaps with his fingers round about his head, stamps with his left foot upon the ground, and beats his cheeks with the fingers of his right hand, whilst his lips utter strange sounds. When he has finished his devotions, he takes his mud-god, carries it to the river, and throws it into the water from whence it first came. This is heathen prayer. The people called Galla, in Africa, worship a large tree that grows on the side of one of their rivers. Crowds come from every part of the country to ask of it everything they desire. One asks for health; another for money; another for good crops; and another that he may overcome his enemy. Only the men are allowed to present their prayers at this spot, for they suppose females are unworthy of the honor of praying to the great tree. The Tartars have a praying machine. It is a round hollow box, fixed upright like a grindstone; a string leads from it to what is called a spindle. By treading on this spindle, the machine turns round just like a grindstone, when men sharpen their knives. Now, in the inside of the box are rolled up long pieces of parchment joined together, sometimes to the length of several hundred feet; on the parchment a prayer is written over and over again, perhaps as many as a thousand times. When the machine is set in motion, the parchment prayers are moved about, which, they say, please the gods, and bring down their blessing. The heathen thus make prayer by wholesale, for they suppose every time the box moves round, as many prayers are offered as are written inside. Every Chinese, when he goes to worship his idols, takes with him two painted candles, and receives from the priest in return six slips of scented wood. He then bows his head to the ground, to let his god know that he is about to pray. Next, he lays three of the pieces of wood on the altar, bows nine times, gives money to the priest, and retires. During this ceremony, a large gong or drum is fiercely struck, so as almost to stun the people; this is done to call the attention of the god to the prayer that is offered.—*Missionary Sketches.*



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JUNE 13, 1857.

"WHY DON'T THE SPIRITS TELL?"

This question is asked by some persons at the recurrence of almost every mystery concerning which information is thought to be desirable, whether pertaining to mundane or spiritual affairs. The farmer, the mechanic, the trader, are often heard to say, in substance, that if the spirits would only inform them what measures they could institute to insure the greatest possible prosperity in their respective branches of business, they would dismiss their last doubts as to the reality of spiritual intercourse. Speculators in stocks, breadstuffs, in real estate, etc., often think that if there is any truth in the idea of spiritual communication, they ought to be able to obtain through that channel all desirable information relative to the state of the markets in distant places, and of what they will be at any given future time. But in reference to the perpetrators of murders and other crimes, is the question still more frequently asked, "Why do not the spirits tell who are the guilty parties?" For example, perhaps the question has been a thousand times asked, Why, if there is any truth in Spiritualism, does not the Spirit of Dr. Burdell reveal who it was that forced his entrance into the other world? and it is the frequent urgency of this particular question upon our personal attention that prompts the writing of the present article, in which we propose to consider, in a comprehensive way, the whole principle involved in these interrogatories.

It would be a sufficient answer to the argument embraced in these queries, to say that the organ of *secretiveness* has a legitimate sphere of exercise, both in this world and in the other, and that if either human spirits or the All Knowing One would respond to every question which the prurient inquisitiveness of men in different interests and different circumstances would lead them to urge, rather than leave them to work out the problem by the healthy exercise of their own God given powers, in conformity to regularly established laws—secretiveness would at once become a supernumerary principle in human mentality, as well as in the general constitution of things. If spirits or any other power, were to draw aside the veil which shrouds each existing mystery from human ken, and at once expose to view all secrets of all hearts, and all arcana of wisdom and knowledge, it is more than questionable whether such a dispensation would not involve, especially in the present state of society, other and even greater evils than the withdrawal of all stimulus to the invigorating exercise of the rational powers in search of truth; and it is obvious that if the practice of disclosing secrets could be followed by spirits, to an extent equal to the requirements of all persons who urge the question at the head of this article, even the most sacred privacies of individuals and families would be thrown open to vulgar inspection; for there would always be those who would think, or affect to think, that public interests or private justice demands that these should be known.

But, to be more definite, there are two general reasons why spirits do not reveal certain things: First, because they *can not*, and secondly, because they *do not wish to*. It is the general opinion of Spiritualists, supported by seemingly conclusive evidences, that spirits for some time after their entrance upon the other world continue in moral and intellectual conditions but little, if any, superior to those which characterized them in this life. Admitting the truth of this hypothesis, we will suppose that the Spirit of Dr. Burdell had really desired to expose the person by whose agency he had been thrust out of this world; and then inquire, is it not rationally conceivable that when he attempted to make the announcement through some medium, spirits who, from good or evil motives—from friendship for the murderer, or regard for principles of divine order—would be present and admonish him in these words: "That act was committed in the natural world by natural means and methods, and it

becomes the natural world to trace out the perpetrator by its own natural and orderly resources of intelligence, and without any interference on your part." Under these circumstances, what could the Spirit of Burdell have done in the premises? But we are supposing here no more than what probably did actually occur; and when in addition to this we consider the probable foresight of Dr. Burdell, that justice would inevitably follow the criminal and all parties concerned, in the spiritual if not in the natural world, and also when we reflect upon the probable impossibility of any announcement being made without involving the medium and other innocent parties in unpleasant consequences, we find an entire offset to the argument against Spiritualism drawn from the fact that such revelation was not given. Similar remarks will apply to all similar cases.

When knowledge which can be attained only by means outside of man's sphere of natural capabilities, is judged, by supernatural wisdom, to be really useful to man, and may be transmitted from the interior world without deranging other spheres of good, spirits, by an inspiration through spheres above them, may be made the media of its transmission from the source of all Knowledge, whether the revelation relates to the greatest or apparently most insignificant affairs of human life—whether it concerns individuals or nations, and whether it applies to the past, the present, or any particular period in the infinitude of future ages. But no revelation, or professed revelation, from the spirit world, is orderly, and hence reliable, unless it has some use that is worthy of the heavens, and a use, too, that is compatible with that impartial Goodness and Wisdom which can never employ such extraordinary means to give any one man, or class of men, undue advantages over another.

And here we may remark, that all efforts to obtain through spirits, or clairvoyants, or from the interior world through any other channel, that information which could be used only for selfish purposes, or which would give its possessor facilities in business, or otherwise, to which he is no more entitled than any one else, are not only morally and spiritually wrong, but must in some way, and sooner or later, result in disastrous consequences. What have been the issues of the numerous consultations that have been had by different individuals, with clairvoyants and spirits, respecting the state and fluctuations of the flour market, the sugar market, the stock market, the localities where treasures are buried in the earth, etc., etc., with views to speculation and personal gain? We answer, just what it was right and proper that they should be, and what, according to an irreversible spiritual law of equity, they ever must be. Some truths, perhaps, were told them—some remarkable proofs of a spiritual perception of the case, were given—nay, some successes may have attended the first prescribed measures for the attainment of the desired object; but in all cases which have come under our personal knowledge, these have only tended to render the final disappointment more complete, signal and disastrous. It behooves us, therefore, to be extremely cautious as to the purposes we have in view in seeking from spirits and clairvoyants the disclosure of knowledge unattainable by ordinary means.

SAMPLES OF WISDOM.

It is an old saying, that "one half of the world don't know how the other half lives." That our readers may gather some idea with respect to this important secret, here are a few slices from the weekly bill of fare. The *Advent Herald*, of May 16, serves up this dish:

ANGELS AND JUSTIFIED SPIRITS.—It is not uncommon for persons to speak of deceased friends who died in the Lord, as having become "angels in heaven." It is a blessed thought that the dead in Christ are in heaven, but there is no authority for the idea that they become angels. An angel is another order of being from a redeemed mortal; and whilst the Scriptures reveal to us the fact, that in the transition at death the latter passes into a higher state and mode of existence, there is no intimation that he is transformed into another order of being. The redeemed from among men are a distinct division of the inhabitants of Heaven. Their antecedents differ from those of the holy angel. They have entered that high abode by a process of which the angelic throngs can practically know nothing; and through all eternity they are to sing a peculiar song—the "new song" of the blood-washed and ransomed soul. They are redeemed Spirits!—the "just made perfect!"—but never angels.—*Western Watchman*.

They will, however, be equal to the angels—but when? When this corruptible shall have put on incorruption, and this mortal shall have put on immortality at the resurrection: "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx. 36.

It will be seen that it required two cooks to prepare this savory morsel, which the *Herald* places on the table. The animal that furnished the "raw material" was fattened on the rich pas-

tures of theological speculation, under the especial care of certain Second Advent shepherds, who have been left, through a slight alteration in the programme with respect to time, for the general balloon ascension of the saints, with ample opportunities to supply the mighty ark of speculative Christianity with all manner of strange "beasts and creeping things." These pious caterers for our hungry souls have tabled this dish with all apparent confidence in its being substantial "sustenance"—you put your fork into it, however, and find it "blown-up stuff." It is neither solid nor savory.

Those who "speak of deceased friends who die in the Lord" (or in the faith of the Second Advent, which of course is the same thing), must be very careful what language they use. The new Phoenix of Second Advent immortality recently hatched by that church from the hypothetical ashes of Father Miller's conflagration, must not be endangered in its unfledged state by so much as a breath of error, though set in motion by the tenderest affection. The Advent brother who speaks of his departed friends as "angels in heaven," does inadvertently thrust his whole family directly through the delicate texture of that beautiful theory by which his church harnesses the cart before the horse, and will by no means let the "few that be saved" ride into the "celestial city" in any other fashion. This will never do. "It is a blessed thought," says the *Advent's* assistant (the *Western Watchman*), "that the dead in Christ are in heaven; but there is no authority for the idea that they become angels." Plenty of authority—though one would be led to suppose, from the coolness with which he proceeds to say it, that "an angel is another order of being from a redeemed mortal." Our friends have been riding backward for so long, that they have naturally enough attached the animal to the wrong end of the vehicle, even in their drive through this short paragraph.

As the brethren have no knowledge nor experience of their own upon the different orders of heavenly life, and would instantly repudiate it if they had, the authority they speak of must be the Bible. Grant it. But if that *Western Watchman* had not been looking one way whilst he was going another, he might have seen in the very last chapter of his book of authority directly the reverse of what he states; that is to say, he would have seen the assertion "that an angel is another order of being from a redeemed mortal" plainly refuted, and "the idea" that a "redeemed mortal" becomes an angel as clearly sustained. See Rev. 22:8 and 9. In this latter verse, we find "the other order of beings," so complacently affirmed by these sharp Biblical readers, promptly reduced to the genus homo, species man; and with this plain statement staring him in the face, how this *Western Watchman* can say what he does, is only to be explained by supposing that he reads his Bible with his eyes on some object more interesting than the meaning. But inasmuch as John, directly after knocking the underpinning from beneath the beautiful structure of polemical Divinity, with respect to angels, issued a general order, forbidding any addition "unto these things," and then abruptly closed the record of church authority forever, there would seem really to be no foundation whatever for the truth of these brave assertions, if we except perhaps the strong heads of those ingenious architects who have dove-tailed St. John's mistake into their profound conception of immortality, which immortality is made possible only through acceptance of their own peculiar notions concerning it. For their theory to stand firm, it is necessary not only to demolish the spiritual experience and facts of the present age, but to read the Bible up side down, and leave St. John out of it, with a pious reservation, perhaps, of such portions as are hopelessly inexplicable, out of which to construct new orders of angels, new schemes of salvation, and new sects in religion.

But the hawk-eyed *Herald* also finds it necessary to look after this blind "Watchman." The "blessed thought that the dead in Christ are in heaven," sounds piously to be sure, but it is rank heresy nevertheless. So the *Herald* brings his brother up with a round turn, by asking—"when?" With this branch of the Advent Church, to antedate your faith in immortality is the direct road to annihilation. For this reason the faithful *Herald* warns his enthusiastic but benighted brother, that immortality is not possible without bones, and that the saints rise to an equality with the angels only by being well ballasted with the dust of the grave-yard; the only simon-pure resurrection being with the dust instead of from it.

Men nurtured on such spiritual food as this, will be apt to relish the following, which we clip from the same paper:

SPIRITUALISM—WHITHER IS IT TENDING.—In answer to the question, "Is there a God?" a writer in the *Christian Spiritualist* of April 25th, 1857, says:

"All that man can ever know of God or his attributes, or mode of his existence, is by keeping a sharp look out, and closely scrutinizing that which passes through the door of his internal life, whether from the internal or spiritual side of his consciousness, or the external or worldly side of the same."

Thus a revelation from God himself is ignored. Man's reason is made to supersede all Divine revelation.

Another writer in the same paper says of the soul:

"The soul of man we believe to be an emanation from God, and must consequently be governed by his laws. His laws being unchangeable, it follows, as a self-evident proposition, that what the soul of man has ever been capable of perceiving and knowing, it must be capable of perceiving and knowing now."

This is the old Pagan notion that the soul is a part of God, and was eternal in its existence. It denies the creation of the soul by God, and makes it God.

Admirable reasoning. The *Advent Herald* is better off than Dogberry—it can write itself down an ass without the aid of an amanuensis. Spiritualism must be a rather tough subject to stand the terrific onslaught of such logic.

But here's a man who does the thing up in approved style. Listen to the *Jonesboro* (Illinois) *Gazette*:

PARTRIDGE'S SPIRITUAL TELEGRAPH.—We have received the above paper of May 2d. In it we find the following notice, marked so as to attract particular attention:

"We shall esteem it a kindness on the part of our cotemporaries of the religious and secular press, if they will be pleased to inform their readers of the commencement of our new volume, and of the continuity of our weekly records of spiritual facts and phenomena, and the philosophical and practical deductions which are being drawn from them."

Well, reader, in compliance with the above request, we inform you that PARTRIDGE'S SPIRITUAL TELEGRAPH enters upon its sixth year with the issue of May 2d. It is published at 346 and 348 Broadway, New York, at \$2 per annum, and "devoted to the Illustration of Spiritual Intercourse."

[Now that we have complied with the request made of us, we will take the liberty of saying a word or two in relation to the SPIRITUAL TELEGRAPH. A more contemptible humbug could not be got up, even in New York, the hot-bed of humbugs. No one who is sane, and who has read the account of these Spiritualists, can doubt that knavery and imposture constitute the chief stock in trade of their managers. An examination of the statistics of insanity will convince any one (except a "Spiritualist") that they operate influentially to increase the number of the insane.]

We agree most heartily with *Harper's Weekly*, which paper, in a late number, speaking of spiritual circles, says: "We think the thing has been too long neglected by the police authorities. If it be the office of these authorities to indict and suppress disorderly houses, gambling dens and other places of ill-fame, as nuisances, it is surely their business to lay hands on these spiritual circles, which much more obviously belong to the category of nuisances."

One of the most humiliating facts connected with this so-called Spiritualism is, that it has enlisted in its service men who have occupied positions of influence and been invested with public trusts, such as Ex-Gov. Tallmadge, Professor Hare, Judge Edmonds and several others. Its effects have been mischievous, too, in the extreme, destroying confidence in the Bible and its doctrines, promoting licentiousness and filling lunatic hospitals with its dupes and victims. This is, indeed, a sad commentary on the boasted advancement of our race in the nineteenth century.

This strong minded individual religiously eschews the use of carnal reason, and sends Spiritualism to the mad house, bound hand and foot in the mighty cords of his own unsupported opinion, under the safe conduct of *Harper's Weekly*, who is supposed to hold the warrant from the town authorities for its committal. The *Jonesboro Gazette* and *Harper's Weekly*, having entered the field against Spiritualism, the country may be considered safe. "A word or two" from the one, aided by the "police authority" of the other, will do the business. Their mode of warfare, however, is not wholly original; it was first discovered by one *Wilhelmus Kieft*, who made a practical application of it to the Yankees, whom he used to attack by proclamations loaded to the muzzle with "nine cornered Dutch oaths." Had the renowned Kieft but lived in our day, or the *Jonesboro Gazette* and *Harper's Weekly* been published in his, so that in place of his nine-cornered oaths he could have loaded his proclamations with "a word or two" from the *Gazette* and the "statistics of insanity" from *Harper*, he might have done better execution upon his enemies. But, alas! the parties are all sadly out of joint with their times. *Wilhelmus* was born about two hundred years too soon; and, for all the effect they are likely to produce upon modern Spiritualism, the *Jonesboro Gazette* and *Harper's Weekly* might as well not have been born at all.

"PRACTICAL SPIRITUALISTS"—THEIR AIMS.

We have from the beginning been somewhat acquainted with the endeavors of a few but increasing number of earnest and benevolent men and women who have, under what they believe to be superior instruction and guidance of Spirits, diligently labored to unfold new principles and motors for the benefit and elevation of mankind. Ourselves and the public generally have not fully understood the plans and problems on which they have been at work, but have considered these friends subjects of psychological influences, exerted by positive, authoritative, experimental, speculative, inventive, and dictatorial Spirits, who were really no wiser than themselves. We hope this judgment has been wrong, and that something great and good will crown their efforts, although we are not yet inspired with much faith.

These friends have pursued their work rather privately hitherto, but are now desirous of making their enterprise more public, and for that purpose appointed a Convention in this city, which was held on the 23d, 24th and 25th of May, during our unavoidable absence from the city. We have taken pains to procure, and are most happy to present to our readers this week, a statement of their plans, purposes and expectations, by one of their earnest and active members, S. C. Hewitt, Esq., under the head of "Practical Spiritualism."

While all Spiritualists will agree that the present open intercourse between Spirits and mortals indicates most clearly that modifications are to be made in the so-called sciences, and in religion, social order, and practical life, they will very properly hesitate in the formation of an opinion, whether its significance, aims, and stupendous capabilities, culminate and find full expression through the society of "Practical Spiritualists." But whether they do or not, it is our business to present fairly to the consideration of our readers, every earnest thought and humanitarian endeavor, and ask of them in return to reflect seriously, and frankly express their conclusions.

It seems to us that the ruling Spirits of this movement, whether in the invisible or natural worlds, or both, are exceedingly fanciful, and chiefly proficient in their science of correspondence. I say their "science" of correspondence, because I consider that all the science there is respecting any "correspondence" consists in the art of applying comparisons with equal plausibility and gravity to the most sacred realities, and to the wildest dreams and fancies of enthusiasts; and to us it is always a suspicious circumstance that the advocates of any theory feel that it needs such questionable support. These friends seem to have deified man, and idolized and endeavored to humanize wood, iron, stone, houses and machines, and think it is only necessary to put together as many things, and constitute a like number of apartments, in the structure of the machine or house, as there is in man, and name them after the functions of the human body, to produce vital and mental action. We know these friends are earnest, and their claims should be treated seriously, and without any regard as to "what people will say;" but we think that if their theory is demonstrated to be true, the masses will be exceedingly slow to give up their predilections in these matters.

These friends seem to foreshadow the idea that Spiritualism contemplates organizing society into one grand man; that is to say, to divide society into cliques to act correspondentially with the different functions of the human body. This to us seems unjust and improbable, that one man or a clique of men and women, should be destined to eternally represent one function of the human structure: and so far as we have observed, heard or experienced, we think modern Spiritualism tends to individualize rather than consolidate humanity.

We are entirely agreed with the "Practical Spiritualist," that women may try their skill at managing our government, and will agree to anything for a change, for we can not be worse off; but we confess that we do not look to mere change in rulers, whether men or women, for a better administration of justice, and think it only a waste of time to tamper with such doubtful expedients.

We agree, again, with the "Practical Spiritualists," mainly in their seventh proposition, that there should be more toleration in thought and utterance, and above all, that those who have unpopular thoughts which they are unwilling to express, should be induced to utter them, that they may be corrected, so that when they return they may realize that their house has been swept and garnished.

We have fancied that our "Practical" friends regarded the name used by the communicating Spirit, or the sphere he claimed to speak from, or the authority with which he claimed to speak, rather than the real merit of his utterances. We trust, however, that they will keep themselves sufficiently clear of mesmerism and psychological influence, to be able to discriminate between practical truths and authority. Our experience inclines us to the belief that Spirits who are principled in good, rely entirely on the merits of their speech and conduct for the influence they would exert over mortals.

WHAT IS ELECTRICITY?

There is no more common error committed in our world, than that of stumbling over names. And to this stumbling nearly all are subject, who, by a sort of native proclivity, gravitate almost exclusively, in their perceptions of truth, to the mere routine idea of the dominant school and their standard works. And with those whose tendency it is to break away from the routine authority, there is, perhaps, no more difficult task to accomplish, than to command the requisite language whereby to definitely express whatever new ideas and philosophies may exist, however clearly, in their minds. Yet, notwithstanding these difficulties and liabilities, ideas and principles evidently do not really depend on words, and should never be made subject to them.

Now, then, we are perfectly aware of the meaning which scientists of the old school attach to the term "electricity." We know they confine its significance to what is known within the range of the acknowledged scientific classes, in respect to this matter. And more than this, we know that they restrict its significance to the bounds of certain experimental results and certain exhibitions of nature which are quite obvious to the senses, forgetting that, after all, these may be but a very superficial presentation of the subject. It may turn out, by and by, that, underlying the mere phenomenal exhibitions of electricity, there is a vast ocean of the electrical entity itself—a universal and a unitary substance, whose capacity for phenomenal exhibition is infinite, as compared with the very meager results which all our scientific schools together have yet attained.

Now, we care very little for names, but for essential ideas we have the deepest and most abiding reverence. Yet names are quite convenient, and it is extremely desirable to have them, and be agreed in the use of them. When, however, this is not the case, the terms we use should be of very little account with us, as compared with the ideas which the mind is endeavoring to grasp. We intend these remarks only as introductory to a more elaborate statement hereafter. s. c. n.

To Readers and Correspondents.

We have received communications from B. B. Rhodes, A. Brooke, and May Burton, M.D., which we will lay before our readers, either in our next, or at as early a date as possible. One of these articles is upon a question of our Investigating Class, the proceedings of which, we are happy to see, still excite considerable attention abroad. Articles from Brother Hewitt also received, but too late for insertion this week.

Other articles have been received, which are under advisement. Our correspondents will please accept our thanks, and continue their contributions as may be to them convenient.

Mrs. Huntley at Dodworth's Academy.

The congregations at Dodworth's Academy Hall last Sunday, morning and evening, were entertained by lectures from Mrs. H. T. Huntley, a trance speaking medium. Her morning lecture was upon the general question, What is Spiritualism? and in the evening she discoursed on the harmonious growth and development of man as an entireness. These lectures are very favorably spoken of by those who heard them. We understand that Mrs. Huntley is expected to lecture in the same place next Sunday.

Lectures at Academy Hall.

Mr. Harris' lecture, at Academy Hall, last Sunday morning, was upon the spiritual sense of the incident of the woman who had spent all her living on physicians without avail, being instantly healed of her obstinate infirmity by touching the hem of the Savior's garment. He argued that in like manner all spiritual diseases must be healed by coming into conjunction with the Great Physician. We were not present at the evening discourse.

That Convention Report.

After all, we find ourselves unable to present this week, the report of the recent Convention of Spiritualists in this city, as the gentleman—a leading spirit in the convention—whom we requested to prepare a report, has not furnished us the document up to the time of going to press.

We invite attention to the article written by Mr. Denslow, commencing on our first page this week, as one manifesting considerable ability.

INVESTIGATING CLASS.

Session of Wednesday evening, June 3, at the house of Mr. Partridge, 26 West Fifteenth street. The question (the nineteenth in order) was: "Is the moral universe now just as God originally foresaw, planned and designed?"

Dr. Orton said, that the moral universe is, without doubt, such as God foresaw it would be. This we are obliged to admit, else we limit the infinity of the Deity. But it does not necessarily follow, because he foresaw, that he designed, in the sense of planning or decreeing, that it should be as it is. On the contrary, if man's freedom be admitted, it follows that God *did not* decree what his actions should be; and that man is *free* in his proper sphere, is proved by the fact that God holds him responsible for his conduct: and however wisely we may seem to reason to the contrary, it is quite evident that the Deity is much less likely to be mistaken, as to man's true position in this particular, than man is himself.

The relations between parent and child, furnish the best illustration within our reach, of the relations between us and God. In fact, the similitude is exact, with the exception of the necessary difference between the finite and infinite planes. The time was when the child was a part of its parent, but subsequently became disengaged from him, and a separate entity itself. It is then no longer wholly subject to the parent's will. It thinks and acts to some extent from its own *status*; and though the parent has the physical strength, and the legal right, to coerce his child into a mere automaton, he does not choose to do so. On the contrary, he encourages the child to try its strength, rely on its own resources, and allows it the freedom necessary to enable it to act; and though he almost *foreknows*—and would quite were he infinite—that the child will meet with various mishaps, and sometimes abuse that freedom, still for the good and growth of the child, he contents himself with the exercise of a watchful care, surrounds it with kindly influences, and throws it more and more on its own responsibility. In this case, the parent can not be said to have planned or designed, though he had reason to anticipate, the mishaps and aberrations of his child. On the contrary, he would gladly have saved it from them, could he have done so without infringing its individuality, and deforming or suppressing its growth.

So God foresaw, but can not be said to have planned and executed, the crime and wickedness which have deformed the earth. These have grown directly out of that freedom inseparable from the identity and development of man, in case he was created at all. And this law of freedom must be universal—the same on all planes, in all worlds. If men are free to do *well*, they are also free to do *ill*. The same is true of angels—the highest hierarchs of heaven. And it is no infringement of any rational view of infinity to say, that there was no way—certainly we can conceive of none—to avoid this exposure of man to evil, only *not to create him*.

The point here involved is simple. All minds can grasp it. Man was to be made *free*, or *not free*—to develop as an entity, or to be moved as a machine. The choice was between these alternatives. In the latter case, he would scarcely be worth making, or saving after he had been made; and the distinguishing difference between separate specimens of humanity constituted after this plan would be, not that of spontaneous unfolding, but simply the mechanical divergencies produced by the Supreme Manager, in the working of the wires. But, on the other hand, if man be free, within the limits of his sphere, to think, act and develop from himself, and choose good or evil, at his option, as his own consciousness and the laws under which he is placed persist in declaring, then we can scarcely conceive of a limit to his progressive development. All eminences, however lofty, in the whole range of space and the long eternity before him, are within the scope of his legitimate aims. All knowledge, all beauty, all perfectness, joy and power, lie spread out before him. *If he is so constituted that he can grow*, there is no limit to that growth short of the dazzling plane of the Infinite.

Dr. Weiss remarked that he should agree with Dr. Orton, if he could admit that the universe originated from a Being, Artificer or Architect outside of itself. But if God foresaw that which he did not actually plan, he is still the *occasional*, if not the efficient cause, of all that exists. For those specific existences or acts which he did not expressly design, he has still furnished the *occasion* by furnishing the fundamental conditions out of which said existences or acts have grown. If he could admit an outside God, he would not like to attribute to him even the *occasion* of many things that exist.

Dr. Orton rejoined, that God had to make man in all essential respects as he is, or not make him (as man) at all.

Dr. Weiss thought that there were many men who, if they had foreknowledge, omniscience and omnipotence, would have instituted a better plan.

Dr. Orton said, that so far as that point was concerned, God either had to make man and put him, as it were, on the end of a wire, and move him, or allow him to move himself. Man's acts must necessarily be God's or man's own.

Dr. Weiss asked if it would not have been better that idiots, deaf and dumb persons, and those affected by other physical and mental disabilities, had never been made.

Dr. Orton thought that all such persons, especially when their eternal existence is taken as a whole, have at least those compensating enjoyments which render their existence a blessing. He emphasized particularly the happiness that such enjoy after emerging from earthly imperfections and entering upon the beautiful realities of the after-life.

Mr. Fishbough said that he agreed with Dr. Orton in the views he had expressed, and particularly as to the distinction he had made between *foreknowing* and *designing*. *Foreknowing* that an occurrence will take place, is not necessarily *designing*, *planning* or *intending* that it shall take place. I may *foreknow* that I will get wet in going home through the rain to-night, but I certainly do not *design* it, because I do not *wish* it. And yet to avoid getting wet, I must necessarily avoid going home, and thus lose the pleasure of being present with my family. If I carry out that course of action which is absolutely necessary to secure the company of my wife and children this evening, the getting wet is merely an *incident*, and not a *design*, and would be avoided if possible. So God, being Omniscient, absolutely foreknows all things, good and evil, that will ever be connected with the work of creation; but the *evil* he neither designed nor intended, but it is merely an unavoidable *incident* of the carrying out of the most perfect plan that in the nature of things could be adopted.

Mr. F. regarded the work of creation as a procession of the Infinite into finites, or as a controlling action of the principles of divine order and form upon the realms of chaos—the latter term being understood either in the *absolute* or *comparative* sense. Action upon any object or condition, however, is always necessarily attended with a corresponding *re-action*. Thus if I press upon that table with a force of ten pounds, the table will press against my hand with the force of ten pounds; and in order to press the table out of its place or out of its shape, I would have to increase the pressure beyond the table's power of resistance.

Now as the divine action of creating, re-creating and moving the universe and its various parts, is a *progressive* action, and accomplishes its work only *gradually*, there must necessarily always be a point where the action is *just counter-balanced* by the *re-action*, and precisely at that point is the scene of the perpetual war which is going on between Chaos and Form, between Creation and Non-creation, between Good and Evil—the lower sometimes seeming even temporarily to triumph over the higher, though the higher always conquering in the end.

There is, however, a point *below* this point of equilibrium of action, where chaos or *non-form* (physical or moral), quickened into *re-action* by the incipient divine pressure from above, still *predominates*; and this is distinctively the realm of inversion, rebellion, *evil*—though it is destined to be progressively overcome as the divine infinite Power, Wisdom and Goodness proceeds in its generative, regenerative, transforming and elevating work.

Mr. F. thought it must be evident to every reflecting mind, that the elements of reaction, rebellion—evil, that existed in the universe, as operating against the divine generative and regenerative processes, could not have been designed by God, though they must have been *foreseen* as matters that could be avoided only by totally abstaining from the work of creation, and thus losing all the beneficent *objects* of creation, which far transcended the *temporary* and *incidental evil* inseparable from the plan.

Mr. F. did not regard this hypothesis as involving a *limitation* of the power of God, unless it is a limitation of his power to say that he can not work that which is intrinsically self-contradictory, or impossible in the nature of things. He moreover concurred with Dr. Orton in his position relative to man's moral freedom, and maintained that while it would be possible for God to make an instrument in the human shape that would be a most perfect praying machine, charity machine, justice machine, etc., it would have been *impossible* for him to make man *truly* man, without leaving him free to choose either a *good* or an *evil* course of life, according to his own ruling loves, and by a volition unconstrained by any thing without himself.

Mr. Partridge said, if we consider God as something separate and distinct from the universe, standing outside yet knowing all things, and making it (the universe) and all things, we must conclude that the moral universe to-day is just what he knew it would be, and man is not free to change it, but fated. He thought if we considered God as the nucleus and center of attraction, life, power or wisdom in the universe, he may sustain a prescient relation to all *principles* and *primates*, but not to the action which flows from these combinations. It was, he thought, generally admitted that morality was predicable only of human being, and of them only because it is affirmed that man is free intellectually to exercise his will, to direct and control himself; but he did not see how or where there was more ground for freedom of the intellect than of physical nature, since both are dependent on things external to themselves for consciousness and growth; that is, man is conscious of his individuality only through his relations to, and comparisons with, other things; and the intellect itself is dependent on outward things for its activities. He thought these outward things might bear a similar relation, and exercise a similar influence, over the thinking or reflective department of human nature, that physical nature

does over his body. He said it was popular to say that mind controls matter, but he thought it might be just as true to say that matter controls mind. He thought human action resulted from the combinations of these two, and that the moral universe, as it is called, is the joint product of matter and mind.

Mr. Brown and Dr. Curtis, after consideration, concurred in the subjoined statement:

First, there is no moral universe; there is, however, a moral history, and a moral history involves freedom of action, and this latter necessarily excludes the possibility of fore-knowledge; yet a moral scheme is designed and enacted.

A CLERGYMAN TROUBLED BY SPIRITS.

The New York *Christian Ambassador*, of May 16th, contains a letter from Rev. B. S. Hobbs, of Webster, N. Y., in which the writer details some personal experiences which seem to bear the stamp of Spirit influence. We can fully realize that those experiences are to him exceedingly painful; and yet, while fully sympathizing with him, we would encourage him to maintain a spirit of trustfulness in the Providence that governs all things, and reverently await a *happy issue* of this trial by fire.

I must now give more in detail something of my past history for the last four months. On my fourth attempt at preaching here, I lost the use of my speech while in the solemn act of public prayer. But it was only this, and after a few moments I was able to say a few words in explanation of the past concerning me, and then preaching a discourse. At the conclusion, I gave a further explanation of the strange trials to which I had been subjected, and told the audience that if, under such circumstances, they wished me to make another appointment, I would do so. By a unanimous request, I made an appointment for the ensuing Sabbath, and succeeded in preaching and going through with all the services of the occasion without difficulty.

By the request of the friends here, I soon assumed the pastoral duties of this Society, and I continued my labors for a period of nearly six months. I had then nearly come to the conclusion that the days of trial were nearly passed, and a better and *brighter* future would soon be mine. But the cherished hope was vain. In a moment, when I least expected it, the bolt again fell, and I was crushed in great sorrow, humiliation and anguish, to the dust!

It is proper here to say, that this exhibition was the most painful, if not the strangest, of any I have experienced. My speech was first controlled while in the solemn act of prayer; and then I again was compelled to speak in a manner that, as before, led some to think it spiritual, and others to think me strangely diseased, if not partially insane. Before, when these more than dreadful trials were mine, the strange influence was of short duration. Not so, however, in the present instance. I was obliged, in spite of all my *efforts* to prevent it, to exhibit the character of the speaking medium in full, by addressing an audience on two different occasions, and going through the strangest ordeals common to the Spiritualism of the present age.

Nor did it end here; nor, it is my duty now to say, is the end yet apparent. Soon my hand, as often before, was seized by the strange Spirit power, and I was obliged to write its prophecies and sayings. This has continued for a few months past, and the same work is yet going on; and from Sabbath to Sabbath I am acting, not as a Gospel minister, but as a spirit medium.

By this time the reader will inquire, does not the writer believe in the fact of spirit intercourse? The question shall be answered. I am unable to understand my strange experience in any other manner. It has from the first been my opinion, that no derangement of mind could possibly do the work with which I have long been acquainted. But the ordeal has been so terrible, that I have tried to account for it in some other way than it has ever claimed to originate. And, readers and brethren in the ministry, if I believe in the fact of spirit intercourse, it is only because long-protracted experience has made it a necessity; and because, if I believe, I also believe that the *severest* and *strangest* trial that mortal *can* endure, can come by purpose and design from the spirit spheres. But if I know my own heart, I would prefer at present to keep this opinion for myself alone. If what I have long endured can by any possibility come from above, certain I am that few can believe it or regard it as possible truth.

And now, brethren—brethren in the ministry—what shall I say more in relation to this matter? Shall I say, like some others, that I have found a purer faith? This I can not do; for it must be a man of keen sight indeed that can discern in "Modern Spiritualism" a purer faith than that contained in the Gospel of Christ. With the light I have at present, I ask for no purer, better faith than I have long believed, and to the best of my feeble ability, tried to preach. It is true, I am not at present engaged in the ministry. The reasons for this I have given. It is because the work is now impossible with me. The future I know not; and from present appearances, my work as a minister in the denomination to which I now belong is nearly, if not altogether, finished.

Must I then take my leave, and withdraw from your ranks? This it would pain me greatly to do, and for the present I ask you to bear with me. Should I be compelled to pursue that course that will be to you an *injury*, I will, for your sakes, take the parting hand. But allow me still to say, that if I know while I write the feelings of my own soul, nothing could be to me a greater happiness than to be an active, useful laborer in the ministry of the Gospel of the Great Salvation.

I commend myself into the Father's hands, and to your Christian charity and brotherly love.

WEBSTER, N. Y., April 27, 1857.

B. S. HOBBS.

Original Communications.

MUSICAL ENTERTAINMENT BY SPIRITS.

Mr. PARTRIDGE:

Dear Sir—You call for facts from your readers; and having myself enjoyed many rich feasts from your various correspondents, I feel called upon to record a few of the many wonderful manifestations to which I have been witness.

Hearing much said of the Posten circle, and having to pass within two miles of the place on my way from Chicago eastward, I stopped to see them, and was well repaid. At our first sitting, we had a very fine musical performance by "King" and his Spirit band. But the second night transcended the first in liveliness and earnestness of execution. If any candid investigator will examine for himself, he will be satisfied that the music is produced without any trick or collusion, and is the veritable work of liberated Spirits. To place the matter beyond dispute, "King," the guiding Spirit, has ordered a fishing net to be suspended from the ceiling to the floor, thus separating the mediums and audience from the musical instruments. As soon as the lights are put out, the Posten boys commence playing the violins, the Spirits joining in the concert on the drum, triangle, guitar, tambourine, handbells and other instruments.

The most interesting portion of the performance is where the different instruments are played in quick succession, and with such wonderful rapidity, and at the same moment keeping accurate time. Again, the tambourine is played alone, accompanied with dancing. At times the performance is so forcible and impetuous, that one momentarily expects to hear the instruments smashed to pieces! At my request, "King" tapped me on the hand with the drumstick. He told the medium that my Spirit wife played one of the hand-bells the first sitting. The tambourine and drumsticks were frequently placed in the laps of the circle. When the Spirits wish to stop playing, they give three loud raps on the table.

The second evening, while everything was going on with perfect harmony, the playing stopped suddenly at the signal of three loud raps. We inquired what was wrong. "King" replied there were some persons coming. We lighted up, and presently a lady and gentleman knocked for admittance. It was granted, and the lady especially was perfectly bewildered at the performance, having never witnessed anything of the kind before. Paper and pencil were placed on the table, and all moved back from it, and the Spirits wrote several communications without the aid of the mediums. We asked for a parting salute, and a heavy blow followed, which broke the slate on the table. "King" said the "breaking of it was a mistake, but told us to charge it to him." He is sometimes quite jocular.

Now it seems too tame to write about these performances. They must be witnessed to be fully appreciated. But I am often told that such things are too low and groveling for good Spirits to engage in. They may be to those whose gloomy theology teaches them that "to laugh" is, as Watts says, "half immoral." But is not the end to be subserved high and noble? Again, some of our sage divines, after testing the manifestations for a time, are willing to conclude that they are not produced by the mediums; but that his Satanic Majesty—the gentleman who inhabits the brimstone regions—is let loose to "deceive the very elect." "Elect" or not, these reverend gentlemen are deceived when they come to such "lame and impotent conclusions." If the devil is now being characterized by "healing the sick, by bringing comfort to the desolate, by convincing the skeptic of his immortal nature, and by seeking to establish universal harmony in the earth, then the devil is very much reformed, and is on the highway of progression, which is more than can be said of the creed-mongers, or of those who withhold from the starving soul the bread of life. How many thousands are asking their reverend guides for "bread," but receive in response "a stone." Moreover, if the work of the devil is characterized by such deeds of love and mercy as above alluded to, how are we to know what is the work of God?

I have numerous other facts gathered in my travels, which, if acceptable, I will present at another time, together with some further reflections.

Yours very truly,

T. W. TAYLOR.

New Brighton, Pa. May 21, 1857.

Our friend will oblige us and our readers by sending us on some of those "numerous other facts," to which he alludes.

AN ERRONEOUS IMPRESSION EXPOSED.

Much very needless discussion has arisen from the impression, that the question of materialism, in regard to the vital and intellectual functions of man, is essentially mixed up with that of the existence or nature of God. Yet surely nothing can be more unfounded than the idea of such a connection. Whichever way we may form our conclusions as to the principle of life and mind in man, it can in no way affect the argument for the existence of a Deity. If the human life or intellect were ever so entirely the mere result of physical agencies acting on the organized body, it is impossible to see how this could affect the argument from order or design in the natural world. Nay, if it were so, it would rather tend to enhance and to elevate that argument, since it would only show the more wonderful instance of creative skill and power to educe such marvellous effects as those of vital and mental action, out of such simple elementary combinations as the ultimate analysis of the organized human body displays. The principle of this argument is, we think, an important one, and has many further applications. We will just illustrate it by a single parallel case, which will be familiar to those acquainted with optical science.

If a ray of light could be imagined conscious, so that in taking the

course prescribed by the law of refraction, it were following the principle of least action, and by choice selecting the shortest and easiest route compatible with the conditions offered by the refracting medium, this would be a far less wonderful result, than that the unconscious, mechanically-constituted series of waves in an insensible ether, or assemblage of molecules in a projected beam, should by necessity fulfill such a law as a consequence of their preordained nature, combined with that of the media they traverse. In like manner, that a conscious, immaterial agent should by volition perform intellectual acts through the medium of an organized brain, would be a far less wonderful case than that the brain itself, by the mere action of determinate physical causes, should itself be the agent and seat of thought. The materialistic doctrine, if it were true, so far from being derogatory to designing wisdom and power, would, in fact, present a far higher and more striking instance of it.

R. K. B.

QUAKER EXPERIENCES.

NUMBER ONE.

Doctor T. is an eminent Quaker minister of Philadelphia, and one of the finest specimens of that straight-coated sect. His faithfulness to the "pointings of truth," to use the common phraseology of that denomination, has cost him many sacrifices of feeling, time and money; and yet, in the midst of these sacrifices, and while surrounded by the severe outward conventionalities which distinguish the Quakers, he has preserved a genial manner, a flow of spirits, and a noble and generous humanity which make him the centre of a large circle of friends, and a blessing and joy to all the poor and the afflicted within his reach. Of course he does not speak much of his own spiritual experience; but where the facts of his own life are necessary to illustrate the foundations of his faith, he does not hesitate to tell them. I well remember how, a few months ago, he electrified a small social gathering in this city by the following narrative, the main points only of which I can now give, delivered in a style of simple and impressive beauty, of which I should vainly attempt to give the reader an idea.

In the spring of 18—, he had made arrangements for spending a few days in New York, and had put his affairs in order with reference to that event. Nothing which the greatest care could perceive was left undone; and when he left his home, he had no reason to suppose that his visit would be interrupted by anything. In this, however, he was mistaken. He had been in New York but a short time, and the object of the visit was yet unaccomplished, when his mind was seized with unaccountable anxiety about home; an indefinite uneasiness overwhelmed him. He could see no cause for this disturbance, and he made constant efforts to resist it. But it would not away. All night did this dark thing of evil hover over him, banishing rest and sleep. To remain longer with comfort was impossible, and he resolved to return home. His family was surprised by his appearance, as they had yet seen no reason for his return before the appointed time. He had not been home long, however, before good reason for his return began to develop itself. One of the members of the society, living in the neighboring town of Darby, had made a serious charge against him, and was rapidly injuring him in the esteem of his brethren. His brother had resolved to expel him from the church, and nothing but vigorous and heroic efforts on the part of Doctor T. could thwart his design. He at once determined to beard the lion in his den, and started for Darby to meet his brother face to face. He found him at home, ugly, vindictive, almost malignant in his wrath. He would receive no explanation; nothing but the severest penalty of the law would satisfy his indignation, and this he was resolved to inflict at all hazards. While they were talking—high words passing rapidly between them—a loud rap, which made them both stop and wonder, was heard on the front door. In a few moments, the servant ushered into the room where they were sitting, a plain, substantial-looking Quaker farmer, one of those remarkable men—remarkable in these days—who, with a firm step and a single eye, walk straight up to the line of duty, undaunted and fearless. He was a stranger to both the contending parties, but introduced himself as Job B., of Rahway, New Jersey. "I am here," said he, "on business, the nature of which is not yet apparent. I was behind my plow this morning, when a voice said to me, 'Go to Darby,' and you see I am here. It now begins to open to me why I am here. There is trouble between brethren. One brother has spoken scornfully or sarcastically of another brother, and that other one is deeply grieved. These scornful words were spoken without due thought, and must be withdrawn by the party who uttered them, and the aggrieved brother must forgive them. This is my business."

These words, as can easily be imagined, surprised and touched the contending parties. Doctor T. expressed himself willing and anxious to withdraw whatever of this nature he may have incautiously uttered; the injured brother expressed himself satisfied, and in a few minutes the whole difficulty was adjusted. In a little while Job B. returned, relieved, to his home near Rahway; Doctor T. returned to Philadelphia, and in a short time visited New York and finished up his business; and from that day to this, these three have "loved one another as became brethren."

This is a meager outline of a most interesting incident. Is it wonderful, in view of such experiences, that the Quakers believe themselves to be under the special guidance of God?

W. J. B.

FREEDOM OF INQUIRY.—Let not the freedom of inquiry be shackled. If it multiplies contentions amongst the wise and virtuous, it exercises the charity of those who contend. If it shakes, for a time, the belief that is rested only upon prejudice, it finally settles it on the broader and more solid basis of conviction.

SPIRITUAL HEALINGS.

OLIVESBURGH, RICHLAND CO., OHIO, May 25, 1857.

Mr. PARTRIDGE:

Dear Friend—About two years ago I became a healing medium, under rather singular circumstances, which I have not now time to mention in detail; but I will state in brief the commencement and the result so far.

I was in the western part of this state about two years ago, and while there I was invited by a friend to his house to see the wonders of modern Spiritualism. With a good deal of prejudice I went. I there saw mediums controlled by different kinds of Spirits, but my attention was more taken with the healing operation than anything else, from the fact that my health was very bad at that time, as was also that of my sister at home. I had just received a letter from the latter, saying that it was the opinion of her physician that she could not get well, and that she could live but a few weeks. I felt very much cast down on the reception of such news, and did not know what to do; so I wished and prayed that I might be so far controlled as to go home and cure my sister. Accordingly in a few days I became influenced by some unseen agent, and was impressed to go to work and cure myself. I went according to directions, and was cured of that distressing disease, dyspepsia.

In a few days I returned home and found my sister very low, but soon commenced to treat her as I was directed, and she was soon restored to health. Then others came who were afflicted, and were cured, most of the cases being such as had been given up by other doctors; and I have done nothing since but attend to the sick and the afflicted, finding my own horse and medicines, riding night and day, keeping no books, but taking whatever the people saw proper to give me, being a poor man with a wife and six children to support at the same time. My object was to do all the good I could to suffering humanity, and prove to the world the truth of the cause for which I labor. * * * But there is so much prejudice existing, that it renders it very unpleasant to be in such a position. I am the only Spiritualist within forty miles of this place, with one exception, and he dare not come out and advocate the truth. Now what I want is your advice as to what you think I had better do under the circumstances—whether I had better stay or change my residence. * * *

Q. M. OZIER, Healing Medium.

Our advice, which we give as equally applicable to all persons in similar situations, is that our correspondent, while keeping an eye open to every opportunity which may present itself to extend the sphere of his usefulness, should remain entirely contented in his present situation, doing with all his might whatsoever his hand findeth to do, until a more enlarged sphere is found without being anxiously sought for. Those who are really called to perform the duties of healing mediums, may rest assured that the Power which has called them knows how and where to set them to work, and that they have only to watch and follow carefully their interior monitions, and the providential indications of outer things.

A NEW LECTURER AND HIS LECTURES.

DANVILLE, LIVINGSTON CO., N. Y., May 25, 1857.

BROTHER PARTRIDGE—Love for truth and progress prompts me to say a word, through the TELEGRAPH, to Spiritualists concerning Brother G. M. Jackson and the Lectures given through him as a medium. Brother Jackson is a young man of nineteen years, has but a limited education, and that in the orthodox school. He has met with strong opposition to his mediumship from his friends, and much pecuniary embarrassment, but like all real lovers of truth, he has been faithful to his highest sense of duty. I have heard Mr. J. give three lectures while in the trance state, and I have no hesitation in saying that I have never heard lectures of any higher order, or of a wider range of thought, they being strictly in harmony with natural law, and at the same time taking many knotty absurdities out of the long and crooked chain of mythological theology. He showed that Romanism was not the only system of religious tyranny; that if Papacy was a gigantic hierarchy, conducted on a large scale by one big Pope, modern "halfway" Protestantism was no less hierarchical, conducted by many "little popes;" and that our present "Gospel liberty" (so called) was a grand system of religious tyranny, slavery and mental oppression—that its adherents were free to think or seek the truth only at the peril of being church and "reclaimed," if possible. But should their love of truth and freedom prove more potent than their fear of the "little popes," then they are excommunicated, and anathematized as heretics, and perhaps turned out of doors, and forced to leave father, mother, brother and sister, and sacrifice their social relations for truth's sake.

In what town through our country has not this been verified, and almost daily occurring? Indeed, in all ages, every new truth in science or religion has to encounter the clerical battle axe.

But "truth is mighty and must prevail," and if such lecturers as Brother J. can get access to the people, superstition and prejudice must give way before eloquence, purity of language, and force of logic, such as were exhibited through him in his last lecture in this place, on the 19th instant.

Fraternally yours,

P. B. BRISTOL.

IMPORTANCE OF TRUTH.—Who can tell how soon science may throw her light on that truth that is now discarded, and show its application to some useful purpose? The falling of an apple is an insignificant thing, considered in itself, yet it was the clue that led Newton to some of the grandest discoveries in Philosophy.

Interesting Miscellany.

APPEARANCES ARE DECEITFUL.

In one of the narrowest and dirtiest streets of Paris, on the ground floor of a crumbling old house, is the shop of Mons. Thomas, a rag merchant. In the back part of this shop is a sort of glass office, in which an exceedingly beautiful and accomplished girl not long since transacted the business of the establishment. This young girl was M'lie Julie, old Thomas' daughter.

Not a great while ago, an elegant looking young man, chancing to pass through this dirty street, observed the pretty bird in the glass cage, and involuntarily halted to admire her. The next day he came again, but it was not chance which brought him this time; for after passing in the street, as before, he entered the shop, under pretext of asking his way, but in reality to approach nearer the object of his sudden admiration. A very few words sufficed to confirm and fasten first impressions, and he was about to go away in a very disconsolate frame of mind, when he observed a pile of second-hand books among the junk which the shop contained. Seizing upon this as an excuse to prolong his stay, the young man turned over the well-thumbed volumes, and purchased several of them, promising the fair saleswoman that he would replenish his library from time to time at her establishment. He must have been very studious that day, for early the next morning he returned after another supply. So, too, the next and the next; until at last, troubling himself no more about the old books, he came and passed much of his time in soft conversation at the window of the glass cage, and finally wound up by asking Mons. Thomas to give him his daughter in marriage. As the old fellow had witnessed all that had transpired, without being seen himself, and liked the youth's appearance, he at once granted his prayer, on condition that the demand should be made by the gallant's father.

Here was a serious difficulty. The father of the lover, Mons. Georges, was a dry-goods merchant, having a handsome store in one of the most brilliant quarters of the city, and looked for something better for his son than a rag-merchant's daughter. However, as there was nothing else for it, the young man introduced the subject to his parents. At first he was laughed at for his folly; but as he frequently returned to the charge, his father and mother, in the hope of diverting him by other means from his mad project, finally invited old Thomas and his daughter to a family dinner, in order to talk the matter over. It was hoped that the ridiculous figure the old man would cut, and his inability to give his daughter a respectable marriage portion, would put an end to the affair. The invitation was accepted and the parties came. At the dessert the merchant endeavored to jest with old Thomas and turn him into ridicule. That didn't seem to work particularly well, and nothing remained but to try the financial question. This was Madam Georges' part, and she commenced by asking Thomas what amount he intended to give his daughter on the day of her marriage.

"Oh, pray, mother," cried young Georges, who saw the trap, "don't talk about that. Another time!"

"Not at all, young man," interposed Mons. Thomas: "let us talk of it at once, since your mother wishes it. A little ready money does a newly married pair no harm, certainly. If madam will state how much it is proposed to give her son, I will endeavor to furnish a like sum."

"We intend," observed Madam Georges, with a superb air "to give our son 50,000 francs!"

"Well, well," said old Thomas, with a dry shrug, "I must say that I expected better than that for my little girl's husband; but as the young people like each other, I shall not throw any obstacle in the way. Julie is my only child, and on the day of her marriage I shall give her 400,000 francs in hard money down!"

It may very readily be imagined that the Georges changed their gait in a hurry about this time. But now came another difficulty. Expecting to frighten old Thomas off, Madam Georges had rather stretched the truth in being able to give 50,000 francs as her son's wedding present, and both she and her husband were now very anxious to see their son so richly married. Accordingly, sacrifices were made and loans negotiated, in order to get together the sum mentioned.

Things went on this way for some time, and the day of ceremony had been several times postponed, when one morning the merchant received a package containing fifty bank notes for a thousand francs each, with these few lines:

"I see where the shoe pinches; but as for a trifle, I don't want to have things drag on any longer, I send you the needed. Another time be more candid with your friends, and don't put on any more airs with poor people. On the 15th of next month, I wish the wedding to take place."

Wonderful Growing Stone.—The *Scientific American* publishes a communication from Chilian Beach, formerly of Auburn, now of Leslie, Michigan, in which he minutely describes a stone that has been in his possession for twelve years, and which, during that time, by simple exposure to the air only, has been performing feats of a progressive character. When he obtained it twelve years ago, it was little more than half an inch long, and three-eighths in diameter. It has now grown five-eighths of an inch long, and to half an inch in diameter. The most curious feature of this increase of the stone is not an equal expansion, but a particular emanation from one side the parent stone. "The stone," he says, "is the most perfect white transparent, will cut glass, and increasing in size and weight, with no other food than common air."

I WANT TO BE AN ANGEL.

In the door of a New England cottage sat a little child, at the close of a summer Sabbath day. The twilight was fading, and as the shades of evening deepened into darkness, one after another of the stars stood out in the sky, and looked down on the child in his thoughtful mood. He looked up into the mysterious chambers above him, and counted the bright spots as they came, till his eyes grew weary of watching the worlds of light, which to him were only holes in heaven's floor to let the glory through. And the child became so thoughtful in his reveries that his mother said to him:

"What are you thinking of, my son?"

He started as if suddenly awakening from a dream; and when she repeated the inquiry, he could only say—

"I was thinking—"

"Yes, my dear child, I know you were thinking, and I wish you would tell your mother what you were thinking of."

"O," said he, and his little eyes sparkled in the dark with the thoughts upon his lips—

"O, mother, I want to be an Angel."

"And would you tell me, my precious boy, why you would be an angel?"

"Heaven is always up there, mother, and God is there, and the angels love him, and are so good and so happy; I want to be good and go there to love God, and be an angel to wait on him there forever."

There was something like the voice of heaven in these child-words, and the mother—proud of her son—trembling for her treasure—called him to her knee, and as she laid his head on her bosom, and wept, she thought she had been warned as in a vision. But she was wise as well as fond in her affection, and she kissed his forehead and smoothed his silken hair, and in a low, gentle voice, told him to be a good boy, and by-and-by he should be an angel among angels. His young heart was comforted. He sat on her knee for an hour, and asked strange, deep questions, which the mother could not always answer; and then he knelt by her side, and with her soft hand on his head, he repeated his evening prayer. A few minutes afterward he was in his cot asleep.

Within less than a quarter of a year, when the summer was gone, but the yellow autumn was yet lingering, and the leaves had changed to fall, the child fell sick, and the light of that cottage and the joy of that mother's heart went out. He breathed his last in her arms; and as he took her parting kiss he whispered in her ear, "I am going to be an angel."

Singular Case.—A letter from Cleves, Ohio, says:—Wat Eckmon, a wealthy citizen of this place was taken violently ill on the morning of the 15th, and by having the prompt and kind services of two erudite Ecclaplines, received his "quietus" about 5 o'clock the same day. Next morning the defunct Eckmon was kindly stowed away in his coffin, and jolted in a market wagon to the Borea Church, a distance of two miles, where a funeral sermon was preached by the Rev. Wm. Lee. The solemn thing was about concluded, the last hymn was read, and the choir was about to "strike up," when they were suddenly annoyed by discordant and very unmusical sounds and kicks, which it seemed obvious were going on inside the coffin. You may possibly imagine there was some consternation in that meeting house about that time—well, there was nothing else for a few minutes. At least half the congregation broke for the door, and the balance were about to "follow suit," when the Rev. Mr. Lee descended from the pulpit, and in a loud voice, ordered the coffin to be speedily opened, which was done, when it was found that Wat was not only alive and kicking, but was struggling manfully to free himself from his—to him—mysterious confinement. The blood was flowing freely from his mouth and nose, but in a very few minutes he was able to speak. He was carried to the house of Abram Patterson, Esq., about two hundred yards from the church, and a physician sent for, who remained with him until the next morning, when he was able to walk about the room. He has been brought home, and is at this time, eight days after dying, about as usual, only being quite weak from excessive bleeding at the mouth and nose while in his coffin.

Extraordinary Canine Instinct.—The most remarkable instance of instinct or sagacity in a dog that we remember to have heard of, occurred in the town of Fairhaven a few days since—and it was this: Two children, between the ages of five and seven years, were playing in the middle of the street in Fairhaven, when an unloaded wagon without a driver, drawn by a runaway horse, was seen approaching at a furious rate. A large dog, a cross of the Newfoundland and mastiff breeds, who was lying near, saw the approaching peril, and going to the rescue of the unconscious innocents, took up by their clothes in his teeth, first one of the children, and deposited the little thing out of danger on the sidewalk, and then returned and took the other, and also placed it safely on the walk. As the wagon was passing, the dog made a spring at the horse and tried to seize him by the nose, but failed to stop him. We have these curious facts from a gentleman whose veracity is unquestionable.—*New Bedford Mercury*.

"Only Me."—A lady had two children—both girls. The elder one a fair child; the younger, a beauty, and the mother's pet. Her whole love centered on it. The elder was neglected, while "Sweet" (the pet name of the younger) received every attention that love could bestow. One day, after a severe illness, the mother was sitting in the parlor, when she heard a childish step upon the stairs, and her thoughts were instantly with the favorite. "Is that you, Sweet?" she inquired. "No, mamma," was the sad and touching reply, "it isn't Sweet; it's only me." The mother's heart smote her, and from that hour "only me" was restored to an equal place in her affections.

Getting to Heaven by Way of New Orleans.—The Philadelphia correspondent of the *New York Dispatch* gives the following: A few days since, a young man who had long been attached to a church, and was about to leave for New Orleans, came to bid his pastor farewell. "And so you are going to that degenerate place, New Orleans, are you?" said the pastor. "Yes, sir, but I don't expect to be influenced by any extraneous pressure of any kind," responded the young man with considerable earnestness. "Well, I am glad to see you so confident. I hope the Lord will guide you. But do you know the temptations which exist there?" "Not particularly, sir," "Well, I do. You'll find wanton women in the guise of Paris, tempting the company, and night brawling, and gambling, and dissipation, and running after the lusts of old man Adam." "Still, sir, I hope to combat these successfully." "I hope you will, my dear Christian brother," was the reply. "I hope you will, and let me give you this much for your consolation in case you should fall from grace. The tempter is worse than the sin, and the greater the temptation, the more merit there is in resisting it. The man who goes to heaven by way of New Orleans, is sure to have twice as high a place in eternal glory as he who reaches Paradise through the quiet portals of Connecticut or Pennsylvania."—*La Salle Press*.

Spiritual Manifestations.—A young lady confined to her bed by sickness, heard strange raps upon a table near her, and though a disbeliever in Spiritualism, had the curiosity to ask if the raps were made by the spirit of a departed sister? The table rocked in response. "Now," said the lady, "if that is really the spirit of my sister, I wish it would remove the lamp from the table to the mantelpiece." And forthwith the lamp appeared to sail through the room and finally rested upon the place desired. These proceedings alarmed the nurse, who forthwith rose and walked toward the door; but was restrained by an invisible power, which lifted her bodily and carried her to a chair beside the bed. She fainted; the window was thrown open, and water was sprinkled over her face until she revived. Feeling very nervous, she took hold of the bell-pull to ring for a servant, but her arm was seized and the bell-pull taken out of her hand. Frightened almost out of her senses, she requested the sick lady for God's sake to speak to the spirits to let her alone. "Will the spirit of my sister," said the lady, "let Mrs.—leave the room?" Again the table rocked several times to and fro, and taking this for an affirmative answer, the nurse rose and was permitted to depart. Without giving any explanation, she left the house immediately, and no entreaty could induce her to return. We received this statement from the nurse herself.—*Boston Atlas*.

Singular Trap.—They have a singular contrivance for catching wolves in Norway. It consists of a circle of about six or eight feet in diameter, in which stakes are driven so close to each other that a wolf can not creep through, and which are high enough to prevent his leaping over them. In the midst of this circle a single stake is driven, to which a lamb or a young kid is bound. Around this circle a second is formed, of which the stakes are as close and as high as the inner one, and at a distance not greater than will permit a wolf to pass conveniently, and not allow of his turning round. In the outer circle a door is formed, which opens inward, and rests against the inner circle, but moves easily on its hinges, and fastens itself on shutting. Through this door the wolves enter, sometimes in such a number as to fill the enclosure. The first wolf now paces the circle in order to discover some opening through which he can get at the lamb. When he comes to the back of the door, which is in his way, he pushes it with his muzzle, it closes and fastens as he passes by, and goes the round a second time, without being able either to enter the inner circle, or to retreat from the outer. At length he perceives that he is a prisoner, and his hideous howling announces to those who have constructed the trap, that he is taken, who immediately come and despatch him. It is said that this sort of trap is also used for foxes, and even occasionally for mice.

A Beautiful Incident.—A naval officer being at sea in a dreadful storm, his lady was sitting in the cabin near him, and, filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out:

"My dear husband, are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He arose from his chair, dashed it to the deck, drew his sword, and pointing it to the breast of his wife, exclaimed:—

"Are you afraid?"

She instantly answered, "No."

"Why?" said the officer.

"Because," rejoined the lady, "I know this sword is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "remember in whom I believe, and that He who controls the winds, and holds the waters in the hollow of His hand, is my Father."

How to Find a Thief.—Lorenzo Dow, the celebrated itinerant preacher, once came across a man who was deeply lamenting that his axe had been stolen. Dow told the man, that if he would come to meeting with him, he would find his axe. At the meeting, Dow had on the pulpit, in plain sight, a large stone. Suddenly, in the middle of his sermon, he stopped, took up the stone and said, "An axe was stolen in the neighborhood last night, and if the man who took it don't dodge, I will hit him on the forehead with this stone," at the same time making a violent effort to throw it. A person present was seen to dodge his head, and proved to be the guilty party.—*Zion's Herald*.

CHARLES PARTRIDGE'S SPIRITUAL TELEGRAPH.

QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we have purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

QUESTIONS.

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

COMFORT FOR THE WELL OR SICK.

IT has seemed to us very desirable that there should be some place where those who wish to secure health, and those wishing to enjoy it, could each find a home where there should be nothing to offend good taste—nothing to annoy the sick, or disturb the quiet and retiring. We have sought to meet this necessity, and made provisions first for

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by the day, week or month. We have a great variety of Rooms, at prices varying from \$5 to \$15 per week; and while we furnish those who desire plain food with all they can wish for—the plainest diet—we also make our table satisfactory to all who favor us with their company.

Second. We have accommodations for

Water Cure Treatment.

which we believe are not equalled in any establishment in any city; and these are made more valuable from the fact that the family is cheerful; and that those who are well associate with the patient; and the family is at all times social and agreeable. We have different batteries for the administration of ELECTRO-CHEMICAL BATHS, which we can vary to suit every case. These baths will be given to the patients of any physician without interference with his general prescriptions.

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Mrs. J. E. Kellogg, Spirit Medium, rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sunday), from 9 A.M. to 12 P.M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P.M.

Mrs. BRADLEY, Healing Medium, 109 Green street.

Mrs. KATY FOX, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

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Mrs. LORIS L. PLATT, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

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